2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

since some accounts tell of being created at the Heart River while others tell of a migration along the Missouri from the southeast. This same inconsistency was recognized by Maximilian.[2] My informants did not consider this to be an inconsistency at all. Their explanation was that, when Lone Man made the land around the Heart River, he also made the land to the south as far as the ocean. He made fish people, eagle people, bear people, corn people, buffalo people, and others whose history was inaugurated into myths of the sacred bundles. These various people were born into the Mandan tribe by magical means, thus populating the lands.

The large number of village sites belonging to a single archeological focus adjacent to the Missouri River both below and above the junction with the Heart River indicates that the tribe at one time numbered several thousand, possibly as much as seven or eight thousand, while the depth of refuse establishes continuous residence there of several centuries.

THE MANDAN HOUSEHOLD

The household was the smallest economic unit and was composed of one or more biological families related through the females. Theoretically, the household was held together by females so long as their lineage was unbroken and the lodge belonged to the clan of which the females were members. When a village was first built on a new site, each household selected a site for its lodge, corn scaffolds, and caches. There was a tendency for related families to select adjacent quarters, while those intimately connected with the Okipa ceremony selected lodge sites adjacent to the open circle. These lodge sites within the village were held permanently within the female line, and, when returning to rebuild after a temporary abandonment of the village, female descendants of the original builders were entitled to their former sites. When a family died out, the lodge belonged to the clan of the females and could be occupied by another group of the same clan or could be sold to females of a different clan. My informants emphatically denied that abandoned lodges could be occupied until they had received permission

2. *Ibid.*, XXIII, 307–8. There is some inconsistency present, since other myths imply that the Mandan have been on or near the Heart River since the creation of man by Lone Man.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

pied a separate lodge. In fact, there was likely to be mild resistance when the girl's own household disapproved of the other marriage which they were obliged to tolerate because of the absence of mature males in their own household. The older sister acted as a "little mother" to her younger sisters, looking out for them while the mother was in the garden or at work tanning hides. When the older sister married, each of the younger sisters became an eligible mate, and frequently sisters remained together through life, possessing a common husband. They inherited the mother's household and gardens, and the oldest sister became the head of the household. When there were several sisters, the younger ones who did not wish to marry the older sister's husband would move into a lodge where the females were of their clan and closely related, helping the household with their work in the gardens. Her brother would select a husband for her and provide for the exchange of goods so that, when the older women died, she would have exclusive possession of a lodge of her own. In the late historic villages, it was often impossible to find space for additional lodges, since all were closely grouped within a fortification.

Quarrels between sisters were generally unknown, and younger sisters who moved to another lodge did so out of respect to the married sisters, believing that a man having too many wives would not be able to provide for all of them. A sister would raise children of a deceased sister, and, the tribe being matrilinear, there was no change of clans. The relations of sisters to each other and to the mother was the foundation of the Mandan household and was based on the inheritance of the lodge, lodge property, and the gardens. A daughter was expected to help the mother and to take over her mother's property when she died.

Brother–sister (*mi'cų'ka–ptami'hE*).—Brothers and sisters played together when young, and there was a close bond of affection between them. As they grew older, they avoided being alone together, and the prevailing games and economic activities separated them. Even after marriage, a man considered his mother's household his own. After his mother's death, his interest in his sister and her household continued. He would bring her portions of fresh meat from animals he had killed. If she had no horses, when returning from a raiding expedition, he would

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

The sixth group was that of the "Black-tail Deer" and consisted of men over fifty years of age. There were two women in this band who served food and distributed fresh water during the dances. The men wore a crown of bears' claws. 561

There were a few other dances which were bought and sold, but which hardly deserve a place in the regular system. One of these was the dance of the "Half Shaven Head Band" which the lowest band could buy before reaching the proper age to buy into the "Soldier Band." Another was the "Old Dog Dance." The "Dog Band" could buy this of the "Buffalo Band" before becoming Buffalos themselves or being able to. The "Hot Dance" was danced at Rouhptare by the youngest band, and also at the Hidatsa village where it was purchased from the Arikara. The dancers danced barefoot over live coals and plunged their hands into boiling water. 561 424 535

The women, too, were divided into bands. There were four of these of which the first was "The Band of the Gun" which consisted of the younger girls. Next was the "River Band." The third band was the "Hay Women" who sang only the scalp dance. The fourth and last band was that of the "Women of the White Cow," most of them were old, and they were all tattooed with black lines from the mouth to the base of the chin. 561 [304]

The marriage customs of the Mandan Indians differed little from those of their neighbors. Polygamy was common, although a large part of the men had but one wife. Descent was probably along the male line, though there may have been remains of an older custom of descent along the female line, for all the horses captured by a young man belonged to his sister. The women worked hard and were sometimes badly treated though not as a general rule. Lewis and Clarke says that infidelity was punishable by death. Maximilian says it was punishable by cutting off the woman's nose. When a man's wife was stolen he had a right to demand a horse from the abductor. Separations occurred among them quite frequently. Virtue among the women was held in high esteem but was rather scarce. There are accounts of a celebration where prizes were given to the virtuous maids — these celebrations also took place 595 611 562 684 [586] 83 171

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

SOCIAL LIFE OF THE MANDAN.

Clan System.

The study of ancient Mandan society is rendered unusually difficult through the almost complete extinction of the tribe. There are probably not more than half a dozen full-blood Mandan living on the Fort Berthold Reservation in North Dakota. Though the census of 1910 sets their number at 197, this is given on the basis of the native way of tracing descent so as to include all those whose mothers only were Mandan or were according to the matrilineal principle of descent reckoned as Mandan. Living for a long period in close contact with the more numerous Hidatsa, with whom intermarriage has taken place to a considerable extent, the younger Mandan so-called hardly ever speak Mandan as fluently or correctly as Hidatsa.[1]

Under these circumstances the question naturally arises over and over again whether a given feature common to Mandan and Hidatsa culture is not an Hidatsa trait shared by the Mandan only since their practical absorption in the neighboring tribe. This naturally complicates the sufficiently difficult question as to the relative contributions of the two tribes to their common cultural stock. On this subject widely varying views have been held. Thus, Morgan, rather cavalierly assumed that agriculture and the earth-lodge were brought into the region by the Hidatsa and borrowed by the Mandan,[2] while Matthews has expressed the opposite opinion.[3]

Since in culture the Hidatsa differ from the Crow far more than the affinity of the two languages and hence presumable recency of their separation would lead us to expect, it seems natural to refer such divergence as exists to Mandan influence on the Hidatsa. This interpretation would lead to thoroughly satisfactory results if we could be sure that recently collected Mandan data indicating cultural identity with the Hidatsa reflect ancient Mandan conditions. Unfortunately, we are frequently without the means of checking our information on account of the inadequacy of the early accounts.

A point of great importance regarding the Mandan is their local and linguistic differentiation. Whatever may be the fact as to the nine villages they are said to have inhabited about the Heart River confluence in 1750,[4]

[1] It may be noted in this connection that these languages, though both of the Siouan stock, are only remotely related.
[2] Morgan, (b), part II, chapter 6.
[3] Matthews, 377.
[4] Handbook of American Indians, I, 797.

NQ10 Crow NQ10
Hidatsa NQ14
MANDAN NQ17

[#169 (A)]

Wednesday, June 11, 120 miles above Fort Union

C 136 This morning we shot two antelope and brought them on the boat. They have no horns at this season and are shedding their hair. In some places the skin is bare and the hair comes off in handfuls. They are a fine looking animal and much larger than I expected. They are nearly as large as the common deer, white bellies and white around and below the tail which is flat and short.

C 124 Had another long talk with Meldrum this morning on several subjects. Obtained the Minnetare tribes [clans] and law of descent, also the Crow method of bestowing and changing names, and also in the changes in language, which are given below.

H 614 *Minnetare Tribes* [*Clans*], *Gros Ventres of Missouri*[128]

1. Mit′-che-ro-ka Knife Tribe
2. Min-ne-pā′-ta Water "
3. Seech′-ka-be-ruh-pā′-ka Prairie chicken
4. E-tish-sho′-ka People of the Hills
5. Ah-mah′-ha-nā′-me-ta Meaning lost—
6. E-ku′-pā-be-ka Low Hat, or Bonnet
7. Bā-ho-hā′-ta Dirt Lodges

H [582] [611] [429] All the individuals of the tribe are consanguine. No man or woman can marry a person in his own tribe and the children are of the tribe of the mother. They carry out the law of female line succession as to chief and property, the same as the Crow. These

H 115 facts were obtained by Meldrum from the Minnetare chief on board, who talks Crow and with whom and the two Crow young men I made the first attempt at a Crow schedule.

Mandan Tribes [*Clans*]

M 614 ●611 191 The Mandans he says are divided into tribes and have descent in the female line, the same as the Minnetares, but he could

128 [MORGAN lists these clans in ANCIENT SOCIETY, p. 159 -- ANALYST]

23:Morgan E-5 (1862) 1959
NQ10 Crow NQ10
MANDAN NQ17
[¥169(B)]

M
614 not talk Mandan.[129] None of the Minnetares
611 talk Mandan, but the latter talk the former.
191

Crows Change Their Names and Manner of Christening

C
553 A few days after a child is born, usually
[602] about six, there is a family council of the relatives on the father's side who give the name, instead of the mother's tribal relatives. The person who is to give the name places roots of some kind upon coals of fire and as the smoke ascends, the child is placed in his hands by the mother. He then holds him in the smoke and at the same time announces the name which he gives
C
[782] the child. He raises him up gently in the rising smoke towards heaven and invokes

129 [ABOUT a week later Morgan ascertained and recorded names of MANDAN clans. -- ANALYST]